

A

26.

NEVV PLEA

FOR THE

PARLIAMENT:

AND THE

Reserved Man resolved:

from the serious considerations
of the state of the Controversie, between
the King and the Parliament.

Together with
Severall answers to some common Objections
about this Subject.

With advice to those who are yet unsetled
in their thoughts hereabout.

By a well-willer to King and Parliament.

Printed at London for Henry Overton. 1643.



A
NEVV PLEA
FOR THE
PARLIAMENT:
AND THE
Reserved Man resolved.



S zeal without knowledge argues the weaknesse of the head
so doth knowledge without zeal the rottennesse of the heart;
the lightnesse of the head, and the unsoundnesse of the heart,
are the two epidemicall diseases of this Kingdome: Ignorance
and Hypocrisie, as they are the greatest enemies to truth, and
piety, so are they the chief causes of the Kingdomes miserie;
all men would seeme to bee what few men are in truth: But though dis-
semblers are great in number, yet are the upright stronger in power: there
is nothing that hath more pretended friends, and reall enemies then Peace
and Truth, though the heart of the wicked hateth the power, yet the con-
viction of their head would fain palliate their wickednesse with the forme of
godlinesse; all would wear Religions Livery, but few will observe Religions
Laws; if piety be good in profession, it is better in practise, but the profes-
sion commands almost every man, and the practise scarce any at all: of the
things of this world men had rather have the substance then the shadow, but
of the things of heaven, the shadow gives generally better content, then the
substance: the forme rather then the power of godlinesse: every
man by profession will make Christ a King, but by practise crownes him
with Thornes: the Gospell and the Kingdome hath few enemies in shew,
but fewer friends in truth: the whole Kingdome is divided into two parts,
both professing contention for one common cause; every man hath his sword

in his hand, and would fight for God and the Kingdom, but knows not where to ranke himself: Law and Religion, the Kingdome and Gospel, are the mutuall pleas of each party; who but a Villain will fight against his King: who but a Devil will fight against his God? who but a rebell will strike at his King? who but a rascall will strike at his Countrey? A good King is the breath of our nestles, the God of goodnesse, the life of our soules: our Kingdome is divided; so saith King and Parliament; it cannot long so stand; so saith God and reason: our Kingdome is in danger, so saith King and Parliament; we must not sit still, so saith Law and Conscience: I would defend both, and offend neither, but if I now sit still, I am not a friend to either: here are two Armies each against other, to which to joyne my selfe I know not whether; I am called to help by the one and the other, and therefore I must not now bee a Newter, they both professe they fight for to preserve the same Religion, the same Law, I must not judge the heart, what shall I do?

1 For resolution of this doubt, let us consider these 2 parts,

First, what is this { 1 Law?
2 Religion?

2 How may I most probably judge which partie is cordiall, with whom I ought to joyne my self?

First, by Law, as is controverted, is meant, all those former acts of Parliament never yet reversed, together with the priviledges of Parliament, (the fountain and life of Law) the chiefeest whereof is to reverse, repeal, ordain and enact, what Laws and Statutes, old and new, they shall think fit, for the present benefit and welfare of King and Kingdom.

This is the Law now in controversie. viz. The statute Law of the Land, the power and priviledge of Parliament, which is the great inheritance of the Kingdome, and that which doth distinguish us from slaves and vassals.

Secondly, by Religion is meant the Doctrine and Discipline of the Church of God, as they have, and shall finde it agreeable to the Word of God.

This is that Religion which they both say they fight for.

God and the Kingdom, is this the cause? Religion and Law, is this the quarrell? piety and humanity, grace and ingenuitie will not admit of an unworthy neutrality. I will fight for God, for I had rather die a believing Christian, then live an Atheist or Papist: I will fight for my Countrey, for I had rather die a free man, then live a slave or a vassal: but if both parties fight in the behalf of the same cause, whence is the rise of the quarrell.

The Parliament affirms their adversaries to bee a Malignant partie which hath alwayes a part, and now together, do strongly oppose the

life and power of Religion and Lawes, and this is affirmed by the adverse party against the Parliament.

Both affirme the same thing, I am where I was, I cannot iudge the heart, what shall I do?

For further direction herein, consider the second part, and that is:
How may I judge which party is cordiall, with whom I ought to joyn?

For answer hereunto consider two things:

First, who and what are the parties on each side;

Secondly, what are their practises in the managing of their quarrell.

First for the parties on each side: On the one side wee have a lawfull free chosen Parliament, consisting of the King, Lords, and Commons of the land (we will not understand the King as the head of a faction) we have moreover all known godly learned Ministers of the Kingdome, together with all godly consciencious people, both Gentry, and Commons, of all sorts, ranks, and conditions whatsoever.

2 On the other side wee have most of the Papists of the Kingdome, many whereof are chief commanders together with the Popish party of Lords, Gentry and Commons, with all the Prelaticall faction of Bishops, with their dependants, all Popish superstitious idle, deboysh, scandalous Ministers, Priests and Cathedrall singing-fellowes in the Land, with divers proclaymed Traytors, once fled from the Justice of the Parliament, and now in great power and office in their forces; as also some lately in rebellion in Ireland; together with the quondam grinding oppressing Judges, rattenpees; all Delinquents, never Parliament proof, with many ignorant silly, and not a few cursing, swearing, banning, blaspheming wretches of all qualities from the Kings Court to the country cart. These are the parties on each side.

Are these the parties? malignity in the one party is as hard to be beleevved as sincerity in the other, that the one party should intend mischief, and the other preservation to law and religion, it is hard to say which is the greatest wonder that there should such a generall apostacy from religion, & morality to baseness, and impiety as is implied in the Parliaments party, was never known, no not in the daies of Julian: and such a generall conversion, from prophanesse, and malignity, to grace and ingenuity as is implied in the second party, was never known, no, not in the dayes of Peter, that such an apostacy of the one party, and such a conversion of the other, should at once meet together, seemes as strange, as if the inhabitants of heaven and hell, should change qualities and habitations, well, once angels, are now devils, once devils are now Saints, the latter dayes shall produce great matters of this nature, the first shall be last, the last shall be first, I am still where I was, how shall I judge? For further direction herein. Con.

Consider secondly, having seen the parties, what are their practises in the managing of the controversie, here let us observe 2 things:

First, how each enemy, hath been detected to other.

Secondly, how each enemy, hath proceeded against other.

First, the Parliament party, &c. by the severall complaints, cries, and petitions of the people for redresse, hath found out their adversaries, utterly malignant against Religion, and Law.

Religion, in Doctrine, in Discipline:

In doctrine, they affirme, and appeale to the knowledge, and experience of all men to give testimony to the truth thereof, that their adversaries in the chief and prime leaders, have for a long season endeavoured to undermine the fundamentall points of the protestant Religion, by silencing our godly, learned, and painfull Ministers, by corrupting our Universities, with Popish, and Arminian governours in most Colledges, by placing superstitious, idle, scandalous, ignorant, non-resident, and non-preaching Ministers, throughout the Kingdome; by committing the power of printing, and the key of the presses, into the hands of Popish, Prælatie, Arminian, Domestick Chaplens, by tollerating, and countenancing preaching and printing, Popish, Arminian, and licentious tenets: that the Pope is not Antichrist, nor Rome Babylon; with the like Popish tenets: that men may fall from grace, and bee for heaven to day, and for hell to morrow, with the like Arminian tenets: That Sunday is no Sabbath, and men may spend it in pastimes and sports, with such like licentious tenets, &c.

Thus they have been malignant against the doctrine of the Church.

In discipline:

Secondly, they likewise affirme (with the like appeale) to the knowledge of all men, that their adversaries have been alwayes malignant unto Religion, as in doctrine so in discipline; by prescribing, altering, and corrupting formes of prayer in the Church, by turning tables into Altars, and placing greater degree of holinesse in one part of the Church then another; by commanding cringings, bowings, duckings, by introducing many giegaws and ridiculous innovations of copes, pictures, crucifixes crosses candle-sticks, tapers, &c. into the worship of God:

Thus they say, they have been malignant against Religion, in doctrine, in worship.

Secondly, they have discovered their adversaries malignant against Law, by endeavouring to bring in an Arbitrary government, as is evident in the charge of Strafford and Canterbury, prime *quondam* agents of this present faction, which hath had a being, and a working, in *capite*
long

long ago : and we know that *operatio alicuius rei consequitur esse rei*: by pleading for, and pressing Shipmoneys coat and conduct moneys Arbitrary taxations, Monopolies Patents, almost for every thing, by retarding Parliaments (the only remedy of the Kingdomes misery) before wee had one, by endeavouring and bringing to passe the dissolution of them when wee had any; and now the destruction of this present Parliament which they cannot dissolve:

Thus the one party hath discovered their enemy.

Secondly, the other party affirme the same against the Parliament, &c: viz. that they are enemies unto Religion, and unto Law; unto Religion, here they alleadge nothing in point of Doctrine; but for Discipline, they say, that they go about to alter and change the well ordered government of the Church by Bishops, with their dependants, a government honoured for so many hundred years antiquity with so many godly and learned Divines, which hath made this Church famous in the world, with so many Martyrs, and holy men, &c Moreover, they affirme, that their adversaries now discourage learning, favour ignorant fellowes, Preachers in tubs, &c. countenance Brownists, Anabaptists, Schismaticks, Separatists, and Sectaries, Thus they are malignant against Religion.

Secondly, they say, they are malignant against Law, going about to bring in an Arbitrary Government by voting and making Ordinances, as binding, without the King, and by vertue thereof, to seize upon what is the Kings; therefore the Subjects may now look to themselves, by compelling men, that are not willing to assist in this quarrell, by demanding the twentieth part of their estates, by voting men Malignants, who have not and do not according to their estate contribute freely to their assistance, by seizing upon their horses, armes, plate, money, casting their persons into prisons, &c.

Thus are they malignant against the Lawes of the land: and thus each party hath found out his enemy.

Is this thy case? Alasse poore England, thy wound is deep, thy remedy dangerous, why hast thou taught thy children no better? doe all plead for truth? doth truth plead for all? Truth is one, and so are her children; how is it they are now fallen out? Truth makes peace, Errour contention, all is not well, where is the fault? good is the cause and one party with it, each is not right: one party must fall, I gnesse which it is: I know what I thinke, but I may be deceived, Ile suspend my opinion, till I know their proceedings.

2 For further satisfaction herein consider, how each party having discovered, pursues their enemy,

First

First, the Parliament &c. hath pursued the cause of Religion, in point of Doctrine, after this method, by opening the mouthes of godly, learned, and silenced Ministers, by granting liberty without interruption for the frequent and powerfull preaching of the word where ever men will maintaine it, by promising and preparing for the removall and just punishment of wicked scandalous Ministers, by discountenancing Popish Arminians, and encouraging known, godly, learned, Orthodoxe Preachers.

Secondly, they pursue the cause of Religion in point of worship after this method; by prohibiting all Popish superstitious innovations, by tolerating the bare omission of Ceremonies confessed to be unnecessary and but indifferent things, and therefore not to bee prest upon any men whose consciences cannot bear them, by resolving upon the best meanes they can think of, to finde out the will of God concerning his worship; being very doubtfully disputed amongst the godly and learned Ministers, viz. the choosing of an assembly of godly and learned Ministers of different judgements in that point to study, dispute and the best way they can finde out the will of God herein, whose power is only declarative, and therefore can there bee no prejudice by the overtopping number of any one judgement, by voting the abolishing of Bishops being found a chiefe spring of all our troubles in the three Kingdomes: and therefore this Kingdome hath as much reason with joy and gratulation to accept of this Act, and the King to confirme it here, in this Kingdome as in the Kingdome of Scotland, and our King in Scotland had in the same case and the same grounds.

Thus they have pursued the cause of the Kingdome in respect of Religion.

Secondly in respect of Law, they have taken this course, by taking notice of all these incursions which have been made, upon the Law, by illegall taxations and oppressions of the Subjects, by finding out and removing the roots, springs and causes thereof, as the Star-chamber, High-Commission, &c. by discovering and bringing to condigne punishment the underminers of Law, whereof there have been Nobles, Bishops, Lawyers, Judges, Pattentees, Delinquents, of all ranks, some whereof, having fled away beyond Seas, and others into divers parts of this Kingdome, have endeavoured to raise up Forces and strength to over-aw and overthrow this present Parliament, and have brought this D. signe to great perfection; all which is known, and evident, in the sight of all men; for the suppressing of which power, and the further prevention of their increase, by Forreigne force: the Parliament hath endeavoured

endeavoured the best way they can, by securing the Ships, and Sea Ports of the Kingdome in the hands of a faithfull and trusty Admirall, and other officers, by disarming known Papists and Malignants, interested and active, in the quarrell against them, and by raising up an Armie for the suppressing of that Malignant Party, raised up for the ruine of Religion and Laws of the Kingdome.

Thus the one Party hath managed their Controversie, against their Adversarie.

Secondly, the other party hath prosecuted the purity of Religion before the Parliament in point of Doctrine: by advancing, and encouraging Arminian and Popish fellows, and Tenets, throughout the Kingdome, as all men know.

Secondly, in point of worship; by introducing, and maintaining many foolish, superstitious, and ridiculous ceremonies, and innovations, as is likewise hid from no man and their method, since they have gotten into an army, in the prosecuting of the purity of Religion, is by cursing, banning, blaspheming, swearing God sink me, God dam mee; the Devil ram me, &c. with such like horrid oathes, as I tremble to think of; together with mocking, jeering, scoffing, and deriding at those who make conscience of their wayes, calling them Puritants, Round-heads, Schismaticks, Separatists, Brownists, Sectaries, &c. the very name of an honest man, that will not swear, lye and prophane the Lords day is ground enough for their cruell and inhumane dealing against them, where ever they come. Thus they prosecute the purity of Religion.

2 They have endeavoured to maintain the life, and power of the law, liberty of the Subject, and priviledge of Parliament before the Parliament by all kinde of injurie, against law, subjects and Parliaments as all men know: and sithence the Parliament by disarming the Countries under the pretence of (a most illegall) Commission of Array, which none of the Lawyers and Judges of the Kingdome dare avouch; but we must believe the Kings word for it, though they say, he is no Lawyer: well, the Countreys disarmd, and their Armes put into the hands of Papists and Malignants, now in the armie: hereby they are dis-inabled to defend themselves: but now must quietly suffer themselves to bee plundered, robbd, and undone, the Countreys assent to pay so much now, and so much then; and an armie on foot to compell them to pay it, (as absolute tyrannie as any is in Turkie) and a taste of the law of the land and liberty of the subject, which wee are like to have hereafter, if this party get head: againe, they having by wicked counsell gotten the King

from his Parliament, and so sheltering themselves under him) have prevailed with him, without the least pretended cause, to put honest, and blameles well affected Justices of peace: out of commission, throughout the Kingdome, (a sad Omen of the Subjects good to any discerning eye) and put in known malignants in their roome, to prick men for Sheriffs, throughout the kingdome, known likewise to be malignants, &c. and for the priviledges of parliament, they maintaine these, by declaring and publishing both houses guiltie of high treason, and the Earl of Essex generall of the Forces raised for the defence of King, parliament, and kingdome, a traitor and all his assistants, (comprehending thereby the parliament) to be Rebels, and traitors, by prevailing with the King, to cast off his great Councill, the parliament, in all matters of Church and State, to keep from the judicature of the parliament, known traitors, and Delinquents, accused by the parliament, the priviledges of the parliament, have been maintained, by abusing beating and scorning messengers sent from the parliament, by calling, those that stand for the good of the Kingdome, and parliament, Rogues, parliament dogs, &c. in all these things, and in many more of this nature, doubtlesse, the law of the land, the liberty of the Subject, the priviledges of parliament, are aimed at, and endeavoured with all sinceritie, and truth of heart, and let any man of the meanest capacitie judge the contrary.

Thus we see how each party hath discovered, and pursueth their enemie.

Is this the cause? are these the Parties? are these their practises? what but stupidity can now be deceived: will Traitors fight, for justice? Delinquents, for the Law? the thief, for the halter? Papists, for purity of Religion? How is the world turned upside down? is Religion preserved by transgression Piety by iniquity? Purity, by Poperie? then is the devil become a convert. Is the law maintained, by illegality? the Subject, by oppression? the Parliament, by destruction? then are the Turkes as free as the English. Shall I now question which side is right? then let me question my judgement and reason: I will fight for my God; who gave me my being, I will fight for my Countrey; who gave me my breeding, God and my Countrey gave what I have: God and my Countrey shall have what they gave; Religion binds me unto God, Duty, to my King, Nature, to my Countrey: If the King calls me to fight against; and the Parliament for God and my Countrey, I cannot obey my King, I dare not deny the Parliament That this is our case is as clear as the Sun: let us hear what Objections can say to the contrary.

Objections are some in reference to the King, some in reference to the parliament, first in reference to the King,

Object. 1.

Obiect. 1. First, it is objected that the King hath made many Protestations, strong asseverations, fearfull imprecations against him and his, if ever he intends the least wrong, but all good both to Religion, Law and Parliament; and shall we not beleieve the King?

Ans. First the Law of God, Nature and Nations doth not binde me to beleieve any thing against experience (though affirmed by a King) and upon no better ground then his bare affirmation.

Secondly, we question not the Kings intent against God and the Kingdome; but we know that the Army raised up by his Authority, is for the subversion both of Religion and Lawes; and that those that are now the Kings Counsellours, have alwayes and now do indeavoure the rooting up of both,

Thirdly, the King may bee deceived by false Prophets and wicked Lawyers, who may suggest this to bee Religion, and that to bee Law, which is nothing but Popery, and illegality, and so hee may protest, and that from his heart (being deceived) that he intends nothing more then such Religion and Lawes.

Fourthly, it is not unknown what Protestations were made to maintaine Religion and Law, the property of the Subjects, &c. even in the height of all former Popish innovations and illegall taxations.

2. **Obje.** Another Objection is, that the King pleads personall wrongs in taking away his proper Rights his Cinque-ports, his Navy, his Magazine, bought with his own money, which are his own as properly as any mans Jewells or plate is his own.

Ans. First, the King had nothing of this kinde, but either it was committed to his trust by the kingdome, or purchased by his moneys: if committed to him by the kingdome, it was for its preservation, not for its destruction: if so be that that was committed to the king by the kingdome for its preservation, it is by the Votes and Apprehensions of the representative Body of the kingdome (the best Judges herein) like to be perverted to its ruine and destruction? the preservation of the kingdome being the chiefeft Law, doth dictate unto the kingdome its own securitie, by seizing upon the Weapons, Armes, Magazines, &c. which (prepared for their security) are now intended for their own misery.

Secondly, if it were bought by the kings proper moneys, it was bought for the good or hurt of the kingdome; if for the hurt of the kingdome. the representative kingdome, that knowes no Law, but *salutem populi*, apprehending our misery ought to prevent it, by seizing upon their Ammunitions: for if a Master of a Family, by Neighbours, should bee stirred up against his Family, even to kill and murder his own Family,

Is it not lawfull for his servants to seize upon those weapons which hee had bought for the same purpose, and to prevent such a designe?

Secondly, the Parliament is the Kings greatest counsell, by whose advice he ought to be guided: if hee will suffer himselfe to be ruled by a knowne Malignant party against the Parliament, and by this means they procure the strength of the Kingdome into their owne hands, to ruine and destroy the Parliament; Is it not lawfull to prevent it by securing the Ammunitions? Just so is our case as may be at large shewed.

Thirdly, the Parliament is to judge both what is good for the King and Kingdomes welfare: if Enemies to the King and Kingdome shall by secret insinuations get into his favour and suggest those designs which will utterly undo the Kingdome, and the King shall with all preparations addresse himself according to these suggestions: ought not the Parliament (if possibly, out of loyalty to the King, and love to the Kingdome) to prevent this by seizing upon those weapons, that may further the same?

3 *Object.* Another objection is, that the settling of the *Militia* is not in the Parliaments power, and that the Parliament cannot do it without the King.

Answer. There hath been sufficient Answers for the legality of it by the Parliaments Declarations already: but now for the rationality and equity of it, much may be said; the King hath been sought unto for his consent herein, and will not grant it; what must be done?

Either the King must settle it without the parliament, or the parliament without the King: the Parliament cannot consent to the King to settle it without them, because he will not hearken to their advice (as he should) but unto the advice of those who will settle it to the kingdomes ruine: for, let men of any indifferent judgement give out their opinions into whose hands the *Militia* had been settled, and what the issue thereof had been before this day, if the king (mis-led by such a counsel as he is) had settled it, surely the Commissioners of array will dictate unto any discerning eye what kinde of parties they should have been; therefore the parliament, *necessitatis causa, & ad salutem populi* (their only rule) must settle it without the king.

4 *Object.* The lawfulness of taking up armes in this case, is very questionable, because it seemes to be against the king, and many preachers both by their Sermons and writings determine it Rebellion and utterly unlawfull: and that we should suffer rather then resist, according to the practice of holy Martyres in Queen *Maries* dayes, &c. and the very Cavaliers demand with what conscience can we take up armes against the king, &c.

Ans.

Ans. First, it would not be amisse to observe those preachers who are so carefull to resolve doubtful consciences in this case, after this manner, surely if we note how tender they have been formerly unto weake and scrupulous consciences, wee may have more reason to suspect that their designs is rather to raise up and make scruples then to answer them at all.

Secondly, it is good to observe also what interest they have in the Cause it self; surely if the Cause bee against popery and prelacy, it is no wonder that the popish and prelaticall faction (who knowes little Conscience out of their own Cause) pleads conscience so much, enquired after, whether it be lawfull to joyne with the worship of God intermixt with superstitious and humane inventions; they will tell you, you are more precise then wise, and what need you be so scrupulous, &c. but now they are of another minde: and it is observable, that men of no Religion or conscience in Gods cause, would faine make religion and conscience plead for them in their own cause.

Thirdly, it is good also to see how carefull these men have beene to informe the King in his duty (having the best opportunity hereunto) and in matters of conscience about this war, no in this case, as in the controversie with our brethren the Scots, they say to our king as the 400 false prophets said to *Ahab*, go up to *Ramoth Gilead* and prosper; and it is observable also that these men (who pretend so much zeale are the most sedicious, factious and schismaticall fellows in the kingdome, and chiefe causers of the present divisions amongst us.

Fourthly, those preachers that plead it to be rebellion to take up armes in this cause against the king (as they please to miscall it) doe not plead it rebellion in the States of Holland, nor in the prince of *Orange* to be the rebell generall against the king of Spain, although they take up armes against him, and although we have every way as much warrant from the law of God, our Nation, and nature it selfe so doe as they have, they know this Doctrine is repugnant to their designs and will not please.

Fifthly, as for their instances of holy Martyres in the time of *Queene Maries* dayes (after whose example they would have us yeeld passive obedience, and not resist, as they themselves have followed the steps of those who did prosecute these holy Martyres ever since to their power) they are to little purpose; for the Laws and Statutes of the kingdome are altered and reversed which gave life unto this argument: and that which was lawfull then is unlawfull now; and that which is lawfull now, was unlawfull then; for which wee may thank a parliament; and

in fighting for the parliaments cause, we fight not against, but to defend authority, and for the king, and not against him, having what authority he hath confirmed and established by the Parliament.

Sixtly, there have been sufficient answers to this Objection, to prove the lawfulness of taking up armes in this cause for the satisfaction of truly tender Consciences, by divers books made by godly and learned Ministers, viz. a book intituled *Anticavalierisme*, made by M. John Goodwin, and M. Burrows his Postscript to his last booke, upon the name of the Lord of Hosts; in answer to Doctour Ferne, &c. Besides many other books and sermons of this kinde, where men might have satisfaction in abundance, &c.

Seventhly, as for an answer to the Cavaliers themselves who demand with what conscience we can fight against the king (as they are taught to miscall it) they are capable of no other but this, that when they will satisfie you with what conscience they will drink and bee drunk, whore and be damnd, and choose rather to go to hell with their comrads, then to heaven with the Round-heads, with what conscience they blaspheme God, curse, swear, rob, plunder, kill, murther, &c. Then will you tell them with what conscience you take up armes in this cause: surely, if the tongues of all the blasphemers amongst them were bored with an hot iron, and of the Swearers were clipt, you should hardly from the greatest to the least of them understand whether they speake English in asking with what conscience you do so.

These were the Objections concerning the King.

There are likewise Objections concerning the Parliament.

Obiect. The king is not with them, nor many Lords and Commons, &c. This hath been suggested if it were possible to blinde poore ignorant people, and to possesse them with a conceit, that therefore they are no Parliament, though in plaine termes they will not affirme so much.

Answ. Well, what then? are they no Parliament? they will not *totidem verbis* affirme this they have more wit; but they would have others make that inference, for they buz this abroad, that the greatest part of the Parliament are with the king, and many now in the Parliament do not consent to the Vots that are past; and yet they put forth their Votes, Ordinances, &c. in the name of both houses of Parliament; and therefore they would have you make the inference, viz. that they are not the Parliament, therefore it is not amisse to answer this tacite and silent Objection: for answere therefore.

First, they were a Parliament, none will deny that.

Secondly, an Act hath been past that they shall not be dissolved but by an Act made in Parliament by the major Vote; and is there such an Act yet past? no man can prove that.

Thirdly, though many are not in the Parliament, which are members, yet they should be there, & they have bin summoned to be there; and it is their delinquency and carelesnesse of or malignity to their countries good that they are not there; and some of them most unworthily and unnaturally in actuall war against the Parliament: are they no Parliament, because such as these are absent?

Fourthly, the King doth alwayes call them his Houses of Parliament, and therefore who can question it? but the truth is, they suggest many things to deceive the common people, as if we were the only Nation of Fooles in the world.

2 *Object*. Some furious spirits in the Parliament compell the rest to do what is done, and those are put out in name of the Parliament, &c.

Ans^w. First, doth not this cast an imputation upon the Nobility, and the greatest part of the Commons, of weaknesse, if not of absolute follie, that they should be led by a few factious spirits in all their Votes and determinations?

Secondly, were not the unjust and illegall dissolutions of Parliaments grounded upon exceptions against some particular Members, under the name of a few factious and seditious persons? as all men know.

Thirdly, suppose that the rest were advised and mis-led by the counsels of those few against their own judgements, who are called factious and seditious (which can never be granted untill a Parliament be chosen of such as will believe it) are they not the Votes of the Parliament, when the major part shall passe them; truly, it argues they want matter of accusation that make use of such silly shifts as these are.

3 *Object*, The Parliament goes about to alter religion, to bring in Brownisme: Anabaptisme, &c.

Ans^w. First, it is false, for none can accuse them in respect of the Doctrine of the Church of England, which is the maine of Religion: and seldome are men said to alter Religion but in point of Doctrine.

Secondly, it is reformation of government (confest on all hands to be corrupted) which they endeavoure: and if there be no need of reformation, why were there so many complaints made hereabout?

Thirdly, suppose they should go about to alter Religion (which wee will never grant except they were such as their accusers) who could hinder them? may not they (if they see cause) alter Religion as well as former Parliaments.

Fourthly,

Fourthly, as for those scandals of their intentions, to bring in Brownisme, and Anabaptisme, &c. it is notoriously knowne that under the name of Brownist, and Anabaptist, by the Prelaticall party (the Oracles of the Court) are alwayes understood all such who dare not out of conscience submit to those unwarranted ceremonies by them introduced into the worship of God. Men that will not sweare and lie, blaspheme Gods name, and prophane his day, are the Sectaries, Brownists, and Anabaptists, of these times.

Lastly, these men either understand not what Anabaptists are or else speak very unadvisedly in charging the Parliament with Anabaptisme; for one of the main points of Anabaptisme, is, that no man might to take up Armes in the cause of God at all; but rather to suffer, to plead and contend for the truth, by no other weapon then *lacrimeis & precibus*; and if the Magistrate should take away our Religion, yea, cut our throats in that cause, we must patiently submit, &c. Now if we consider what Doctrine of this kinde the prelaticall party have lately broached abroad, they may better learn where to charge Anabaptisme.

Lastly, Consider which of these two parties are most likely to go about to alter Religion, either that partie that consists of knowne Orthodox, Godly, and Religious men, whose judgements and practises have alwayes been towards piety and purity? or that party which consists of the Popish and Arminian faction? and whereunto all the Papists of the Kingdome personally and vertyually come to yeeld their assistance; which is the very case of the adverse party against the Parliament; that there is a going about to alter Religion by them is evident, and therefore if Popery be worth fighting for, let them not bee ashamed of it, but let them speak plainly by their words, as well as their actions: but the truth is, if they should do so, they could not procure so many to helpe the whore as they do.

Object. 4. Another objection concerning the Parliament is this: That they go about to bring in Arbitrary government; to impose taxations upon the Subjects without the King; to demand the twenty part of mens estates; to seize upon their armes, houses, moneys, plate, &c. and all without the Kings consent:

They plead for property; lo where is property?

1 We have committed unto them all that we have, to be disposed of for the publike good, as being confident of their love unto us; which we never did unto the King: We have committed unto them the safety of the kingdome, and that is their rule they should walke by (if they discharge that trust committed to them:) Suppose the King misled by wicked

wicked Councell, should make warre against his kingdome, the Parliament must endeavour to preserve the kingdome : this they cannot doe, but by Forces raised to that purpose : and this will require moneys, and the King will never grant moneys to be raised for any such designe, will he thank you? If the Parliament hath no power therefore to impose taxations to raise moneys to maintaine the Warres for the preservation of the kingdome, especially when men will not voluntarily give their assistance, then is the kingdome without a remedy in such cases and so a Parliament is but a meer cipher, and of no use.

2 Suppose that a wicked faction should counsell the King to set up Prerogative above Law, and to make his will the Law of the land : and they tell him hee hath but the name, and not the power of a Prince, except hee doth so: Well, it is replied, this cannot bee done, except that power be conferred upon him by Parliament, otherwise the people will not beare it. They advise him further to call a Parliament, and tell him they will use such meanes for the election of such throughout the kingdome, which shall bee willing to such a designe, well, the King calls a Parliament, their designe in election failes, this Parliament now called seek not the subversion but the confirmation of the Law of the land, libertie of the Subjects: &c. Well, these wicked Councillours suggest unto the King, to take away five or six at a time of the chief Members (whom they conceive to stand so much against this designe) under pretence of accusing them of high Treason, &c. so that the rest may feare, and yeeld to his will : Well, this Councell is taken, but the parliament will not part with their members in any such illegall way : what must bee done now? Well, they tell the King they will raise some Forces, for they are many and great persons, and if the King will bee with them in this designe, they have a thousand lyes to deceive the people; this Counsell is taken, an Army raised, they grow big, and appeare strong: if the Parliament now hath not power to tax the Kingdom without the King in this case, to raise moneys to maintaine an Army for its defence, then is the kingdome utterly undone.

3. The Army raised up against the kingdome consists of our owne unnaturall Country-men, and the maintenance thereof hath an influence throughout the kingdome, it concerneth therefore the Parliament to finde out and Censure Delinquents herein. Now having a long time required voluntary assistance from the Subjects for the defence of the kingdome they vote (as verie well they may, being the only Judges in this case) those to bee delinquents that have not lent the twentieth part of their Estate, and directly or indirectly to assist
the

the adverse partie of our unnaturall brood, who endeavour the destruction of the Kingdome, and I hope in such cases at least, they may censure such Delinquencie, and seize upon their armes, Horses, Moneys, and Plate, and secure their persons, lest they prove our ruine and destruction.

4 Let all men consider, whether the Subjects good and benefit bee the ground of all these cautions and caveats concerning the Parliament, which we have from many Declarations and Expressures set forth under the Kings Name; surely if we looke backe upon the demands of no lesse then 12 Subsidies to undo us in the maintaining the war against the Scots; if wee look upon the present illegall assessing of severall countie, and compelling them by an Army on foot to pay it, &c. we have very little reason to judge any such matter.

These and many the like objections are made and easily answered by any judicious and reasonable man.

My present satisfaction is beyond my present doubt could I alwayes thus be satisfied in my doubts, I should not be to seek in my resolutions, but this is my case, what purposes are built up by such as is my present satisfaction, are throwne downe againe by politique and cunning future Declarations, and Expressures from the adverse party.

A present continuall remedie for that, will be the suddain summoning up of your experience in these short and brief considerations;

1 Of what the Parliament hath done already for us, which malice itself cannot deny.

2 Of what they may do every day against us, if they please.

3 Of the sad consequences of their dissolution, as the case of the Kingdome stands.

4 Of the sad usage of those, in severall parts of the Kingdome, who have been deceived by their Declarations, and promises, where ever they come.

5 Of the quality Religion, and practises of the adverse partie, and their relation, both by Religion and otherwaies to the Rebels in Ireland.

6 Of former like Protestations, Imprecations, promises, cunning and politick Declarations, in the controversie between us and the Scots, &c. Digest these and the like considerations seriously in your thoughts, and when you can perceive satisfaction herein, be deceived if you can.

From the present state of the Kingdome, we cannot but take notice of these particulars;

We

1 We now see the grounds ends and aimes of the overspreading of this Kingdome with ignorant, and non-preaching or Popish and superstitious Ministers; namely that by the ignorance of some, and idolatrie of others, this designe of bringing in Poperie and slavery into the Kingdome might prosper: for none but ignorant fooles will fight for slavery, and superstitious formalists for Popery, or superstition.

Where prayers and preaching are all in formality, where Sabbaths are spent in sports and sensuality, there is a foundation laid for Popery, and slavery, and by these weapons hath the Pope subdued the greatest part of the Christian world: God and the Kingdome have now no such enemies, as where men have been poisoned with a superstitious ignorant ministry.

2 From the state of the Kingdom wee may observe the great Hypocrisie of these times; Lies and Hypocrisy have begotten an Armie against Truth and Sinceritie; *Natura sequitur semina quisque sua*. Its no marvaile that that party speak lies in Hypocrisie in all their words; write lies in hypocrisie in all their Declarations act lies in hypocrisie in all their conversations, fight for lies and hypocrisie in their contentions which is begotten and maintained by lies and hypocrisie, this partie where ever they come it is for the good of that place, the preservation of those Countries; if you will beleieve lyes and hypocrisie: this partie if you will yeeld your selves up to them, will not plunder you, will not prejudice you, will pay for all that they have, do no man wrong: If you will beleieve lies and hypocrisie; this partie fights for the true Protestant Religion, the Law of the Land, Priviledges of Parliament, Libertie of the Subjects: If you will believe lyes and hypocrisie, this partie say the Parliament would make you slaves, change your Religion, destroy your King, undoe your Kingdome: If you will believe lyes and hypocrisie: this partie where ever they come, will tell you, that they have prospered in all the Controversie, had the better by much at Keynton battell, that they might have easily come to London when they came to Brainford, if they pleased, but they had not the least thought of plundering the city: If you will believe lies and hypocrisie, this partie will tell the places where they are, that London is divided, and cutting of one anothers throats, that they have 30 or 40 thousand there on their sides, that London is almost starved for want of victuals, if they will believe lies in hypocrisie: Never such an Armie of profane liers and hypocrites, but its no marvaile since lies and hypocrisies brought them together.

3. The present state of the Kingdome sheweth the great and dread-

full bloud-guiltinesse of our times; the bloud of Christ, the bloud of Saints the bloud of many poore ignorant people lyes heaue upon some great Persons and Families in this Kingdome, when the bloud of Christ, of Cain, of good of bad shall joyntly screech in Gods ears, how shall he not hear? The cries of the Widows, and Fatherlesse calls for vengeance, how shall he not hear? What murther did ever swim to heaven in bloud? Murther, though secret, and but once, seldom escapes undetected, unrevenged? what vengeance might those expect, who have been the proper causes of the bloud shed of thousands? God give repentance unto life, that bloud guiltinesse follow them not to death.

4 From the State of the Kingdome wee may observe, the damnable contempt of the Gospel of grace in this Kingdome: O yee wretches, what injury hath the Gospel of grace done you? wherefore go ye about to kill it? many good workes it hath done for you, for which of these would you destroy it? Is it because it would teach you to be happy for ever? Is it because it would save you? Is it because it hath brought along with it peace, plenty, preservation? Is it because it hath made you the only *Canaan* of the world? the envy of Nations? a terrour to your enemies? the delight of your friends? for which of those good workes would you destroy it? have you not wronged it enough already by stopping the current of it? hindring the progresse? darkning the glory? banishing, imprisoning, abusing, mocking and persecuting the Children of it? But must you now seek the life of it? and will you do this under the pretence of fighting for it? What? *Judas* with a kisse? What? crown Christ with thornes again, in opposing his Truth? spit in his face again in despising his Word? dissemble like Jews with Hail, Hail, and hang him on the Crosse? take heed, the Gospel may save those that killed Christ, but Christ will never save those that kill his Gospel; hath not this tyed fast the three Crownes upon the head of your King? succeeded you in all your enterprises? made you famous in all the world? hath the Gospell or its Children done you any hurt, that you now go about to ruine both? have you not sinnes enough to plead against you? but you must engage Christ, and his Gospel, and his people against you at the great day? Would you make sure the deepest, the hottest, the dreadfulllest part of Hell? Is this your ambition? What? is your aim at the heart of God, his Gospell? at the eye of God, his people? God give repentance unto life, before this also pursue you to eternall death.

5 From the present state of the Kingdom we may with admiration behold Gods mercy to unworthy *England*: O *England* wherefore art thou

thou not destroyed? is it from the care of thy governours? the wisdom of thy councellors? the faithfulness of thy State Officers? is it because thou hast wanted enemies abroad? hast no traitors at home? art at union with thy self, that thou art not destroyed? is it because thy prophets have been faithfull? thy Judges impartial? Gods worship purely administered? his Saboths sanctified? is it because thou hast been thankfull under mercies? fruitfull under means? kindly entreated Gods ministers? loved his people? if not for these; wherefore art thou not destroyed? hath thy Pilots sought to split thee upon the Rocks? and yet art thou not destroyed? have those who should have been thy Fathers, thy protectors sould thee, tampered with other Nations for thy ruine? and yet art thou not destroyed? have all the sad *Omens* of ruine been upon thee? and yet art thou not destroyed? hast thou been more sinfull then many Nations laid in the dust, and yet art thou not destroyed? have there bin so many plots and projects, so contrived, so carried on, and yet not destroyed? hast thou been so near ruine so many times, and yet not lost? have there bin so many factors for thy destructions; so many Traitors to thy peace scattered throughout the three Kingdomes, and yet preserved? If thou hast any ingenuity, any moralitie, any grace, admire Gods mercy, and be thankfull.

6 From the present State of the Kingdome we see what will suddainly become of us, if God doth not give us hearts to prevent it: all you that would not be Papists stand forth now, if ever, and fight for your Religion, all you that would not be slaves stand forth now, or never, and fight for your libertie, consider the consequences,

1 Of loosing, }
2 Of getting, } The day.

1 If you loose the day, you loose all; you are undone in your estates, undone in your liberties, undone in your poore posterity, you and they were as good bee in *Turkey*, nay which is worst of all, undone in your Religion, you may write *Iacob* upon all.

2 If you get the day, you and yours are made for ever, your freedoms will be discovered, and confirmed, your estates secured, Religion purified; you shall see such dayes of light and life, as will make you forget all your nights of grief and sorrow.

Thirdly, consider, Christ hath forewarned us of the sorrowes of the latter dayes, of Wars, and rumors of Wars; that the Father should be against the Childe, and the Childe against the Father; that his Cause should make a breach in the neere relations, and of many troubles:

but

but withall adviseth us not to be troubled, but to rejoyce and to be exceeding glad, because our Redemption draweth nigh; out of this eater will come sweetnesse, and light out of this darknesse: the immediate fore runner of a clear and warme day is a mistie morning: Christ ascended from his Crosse to his Crown, so shall his Churches, though now for a little while the cry of the Churches of Christ be; How long Lord, how long, &c. yet suddenly their songs shall bee, Babylon the great is fallen, is fallen: hee will shortlie take downe your Harpes from the Willow Trees and teach you to warble out the songs of Syon in the land of Canaan.

Fourthly, Consider that God will do his great wonders of judgement upon the wicked of the world by his Church and people, &c. at a time when they shall bee most confident of utter ruining his Church: the whole current of the Scriptures declares that God will make his Church his Battle Axe and weapons of his Warfare, that by his Churches hee will beat in pieces all the Nations of the earth, and that he will make Sions hornes Iron, and her hooves brasse, &c. and that Jerusalem shall be a cup of trembling and a burthenstone, and that all that burthen themselves with it, shall be broken to peeces, by it, and though men gather themselves together, yet they shall bee broken to pieces, with many promises of this nature, never yet performed and for the time of it, it shall be when they say, *Let our eye looke upon Sion, and let her be defiled*: It shall be then, when all the whole Earth shall bee filled with admiration both of the suddainnesse and irrecoverablenesse of their ruine.

Fiftly, Consider that the state of this present time, and the face of things now doth abundantly intimate, that this cannot be long, and that the very quarrell in which Antichrist shall fall, and the Churches of Christ shall rise, is now begun in this Kingdome: For

First, the cause is purely the glory of Jesus Christ, his Word and Worship, this is the very quarrell between Christ and Antichrist, Michaell and the Dragon, as the Word intimates.

Secondly, the followers and fighters in this Battell are the Angels of Michaell and the Dragon, how doth godly honest men rank themselves one the one side, &c. and on the other, but Papists and Atheists, &c.

Thirdly, this quarrell is generall, as the last and greatest quarrell must be; for the good party now through the Christian world, waits with prayers and teares for a good successe here in England, and the Popish party also with all their endeavoures, in Spaine, France, Ireland, Denmark, &c. seek the furtherance of successe on their sides.

Fourthly:

Fourthly, God hath hitherto managed and followed the Cause after the same method as hee will in that quarrell: Michael will not go but with his Angels; but yet he will so mannage the businesse, as that it shall appeare that hee is Michael, the mightie God; and hath hee not done so in all the Battels hitherto in this present Controversie? Hath hee not appeared in glorie at Keynton Battell, to the terrour and amazement of the adversaries (though like hardned Pharaohs) they will not acknowledge Gods wonders, how did he appeare at Braineeford? though our adversaries brag at the successe thereof? as they may with everlasting shame and reproch for their Treacherie, Crueltie and Cowardice, when they came with a full intent to be drunk with our blood, and to swell with our wealth, to plunder our City (though they have the face to denie it, when some of the chiefeest of them sent word to some of their friends in London to change their lodging, and secure themselves in such and such places, intimating their intentions of blood, &c) yet how did God drive them away by two broken unprovided Regiments, though they came intentionally; the whole Army consisting of many thousands, &c how hath God appeared at Winchester? at Chichester, &c. surely all this doth afford matter of encouragements in this Cause.

Therefore if any Considerations of the right or left hand, libertie or Religion, inward or outward man will take hold upon us, wee should hold on in the worke, and give out our selves in our Prayers, Estates and persons, now or never, better it is to part with some now like men, then with all hereafter like slaves: did you but know the consequences of this War, you would count it the best husbandrie to spare from your backs and bellies to maintaine it: bee not deceived with conceits of a Peace, and an Accommodation: let the hatefull memorie of that man be written in blood, who delights in blood; yea, let him have blood to drink, for he is worthy; let inward and outward trouble be his portion that desires not Peace with truth and holinesse: but there is all improbabilitie (at least as yet) of any such Peace; for the interruptions of the Protestant Cause in Ireland occasioned by, if not aimed at in, these present distractions, the insurrections of the Papists, and the risings up of severall Armies throughout the Kingdome (besides the greater Body with the King) to wit, the Earles of Newcastle, Cumberland: Worcester, Sir Ralph Hoptons, &c. the continuall Discoveries of Preparations beyond Seas, by Factors gone over to that purpose for Armes, and Ammunition, &c. are sufficient intimations to any man of the meanest capacity, that it is very unlikely that we shall have a good peace from them as the case now stands. The peace of the Gospel and of the Kingdome
is the

is the Crown we fight for ; and therefore our Parliament Worthies are now labouring for such a peace without any more shedding of blood: which if it could bee attained, would bee the joy of every honest heart: only this we feare, our enemies designe in pretending a desire of peace is to delay (if possibly untill the spring, in which time they hope to gather strength, and recover that blood which (though they will not confesse) they lost in the fall. Happily they intend to make up their number again with an Army of Irish Rebels ; (for doubtlesse the Irish and English Rebellion against the peace of the two kingdomes is all of blood and breeding:) but let them come, we fear nothing: that blood is as corrupted as the former and God will let it out: Our cause is good God is with us, and *their Rock is not as ours; our enemies themselves being judges*: Hee hath shewed himself glorious in his holinesse, fearfull in praises, working wonders hee hath thrown down mountaines filled up Vallies, renewed his workes of wonders: bee bold and confident, that beleeving in his Name without feare hee will never leave us untill we do enjoy the glory of God in Canaan.

FINIS.
